SUMMARIES

1. Mooganyakanakote: A Neolithic Site

K.B. Shivatarak

Dozens of Stone Age sites have been identified in Tumkur dt. A newly located site has been Mooganayakana Kote 11 km from Gubbi and in Nittur Hobli, where explorations were conducted in 1992-93 and microliths were found and it is identified as a centre of microlithic industry. Dr. Sheshadri had conducted excavations at Kibbanahalli and the lithic weapons found here are similar to those unearthed by him, and they include clevers, scrapping edges and choppers. The microliths found here are of granite, crystal stone and white granite. Scrappers, sharp edged flat stones, crescent-shaped weapons, arrow-heads, thin hooks, etc., have been found here in new patterns not known till now. The weapons give an idea of special techniques employed in shaping them, and also that south-east Karnataka was strategically important from the point of Stone-Age man.

2. Hoojigallu: Its Growth from Megalithic Age to the 16th Century

Dr. H.S. Gopala Rao

Hujigallu is very near to Kallya, noted historical place in Magadi tq. and in addition to the worn-out inscriptions published in *Epigraphia Carnatica*, seven not so clear epigraphs in the 16th century Kannada characters have been newly found in a place called Majjinabhavi and many of these are Jaina writings, some being *Nishidhi* records. Some have images of Jaina sages in relief. During our earlier visit a weapon resembling an axe and many megalithic tombs had been located. Though some people had tampered with some of the tombs (and there are a total of 70 of them now) and those people are believed to have been subjected to trouble and inconvenience as a result of it; many tombs thereafter remained untouched, and in those tombs were found iron weapons including one resembling a trident. These stone block tombs are surrounded by circular fencings of stone. Some capstones are 15 to 20 feet in length, 10 to 12 feet in breadth and one feet in thickness. Some nearby hillocks have more such tombs. The megalithic people appear to have lived in three separate groups. The sixteenth century *nishidhis* indicate migration of Jains from Kalya to this place. When the megaliths near Savandurga are also borne in mind, it can be concluded that Magadi tq. had been the popular haunt of the megalithic man.

3. Chaluvanahalli Gavimatha - A Pre - Historic Site

Hanuma Nayak

Chaluvanahalli, which is two km west from the State highway (Bangalore-Honnavar) in Arasikere taluk, has three small hills which have a number of caves and rock - shelters. In one of the rock shelters which measures about 10 x 20 x 2 1/2 feet there are dark red-paintings of manily a group of snakes, and the figures of men. Just opposite to this is another rock-shelter, which has white paintings mainly depicting a hunting scene. In this we can easily make out the figures of animals like dog, peacock, hunting net, ladder and many human figures. According to scholars, these paintings can eassily be ascribed to early Neolithic period which roughly covers from 9,000 B.C. to 3,000 B.C. At the foot of the hill in the middle of land there is one menhir (dolmen) measuring about 2 to 4 feet height. Here a variety of potsherds like cups, jars etc. are found in red ware and black ware. These are burnt and finely polished. These potsherds have beautiful drawings and paintings.

Only one stone tool, a chisel is found here. Redware is also found in abundance. This place was one of the early settlements of man in Karnataka and perhaps this is the only place in Hassan district having pre-historic paintings.

4. Archaeological Excavations at Talakadu: A Brief Report

Dr. M.S. Krishna Murthy

In the ancient town of Talakadu, excavations were conducted by digging seven trenches. At the lowest level megalithic pottery of the 7th century B.C. were found. The pottery was black and black-and-red ware with thin shining layers and also those with grafitti work on them.

Of the proto-historic age, highly polished decorative pottery of red, black and black-and-red colour with white drawings on them and jewellery of ivory and shell, bangles and stone beads of various colours etc., were unearthed. A furnace was also unearthed together with a mould of an imitative Roman coin, and also material connected with goldsmithy. This is contemporaneous to the culture of the Shatavahana times.

Of the days of the Ganga rule of 500 years, a cemetery has been located where there were pots containing burnt bones and ashes and also pieces of iron, beautifully shaped pots, semi-precious stones beads, pieces of ivory and shell jewellery etc.

A Jain basti of brick existed. Its ground plan is seen. It has three *sanctums* in a row, each with a verandah and a *mandapa*. There are postholes and the structure perhaps had wooden roofing. The charred remains indicate the structure being burnt down. It could have been built during 7th or 8th century and repaired during 9th or 10 th century. It resembles in plan the Chandragupta basti of Sravanabelagola. A Ganga record speaks of a Vijaya Jinalaya of the place, and must be referring to this.

Portions of a long wall 2 mtr broad, 2 mtr thick and 20 mtr in length has been found. Near the Kirtinarayana two earthen ring wells have been unearthed. These are of the type found at Harappa. What is visible above ground is structure of Vijayanagar and later times, and the sand accumulation in the town appears to be the post 16th or 17th century.

5. The Sannati Fort Viewed Again

Dr. S. K. Joshi

Of the ancient forts, those of Banavasi and Sannati had been assigned, to 2nd century B.C. Sannati on the banks of the Bhima has not only the Chandralamba temple but the remains of a fort and *stupas*. When first examined in 1976-78, the brick and mud fort was assigned to Shatavahana times. It has rows of semi-circular walls and it covers an area of 80 ha. The recent discovery of the Ashokan edict at the place indicates that the territory was under Ashoka, and the fort was built during his time, contemporaneous to the forts of Shravasti, Shisupalgad, Patalipura and Rajagriha. Thus Sannati becomes the oldest fort in the South and a notably old Buddhist centre also.

6. Kurakalappalli Copper Plate of Erigalvadi Cholas

Dr. Devarakonda Reddy

Found at Kurakalapalli in Anantapur district, the copper inscription with five sheets is in 10th century Kannada characters. One of the sheets is lost and it is not possible to trace the details of the donor kings. The donor is Chola Muttarasa and donee is a brahmin called Sukkeriya and the village donated was Kollur. This Chola family claims origin from Ureyur, and the first ruler of the line is Arkka, followed by Karapatti, Punyavallabha, Sirirama, Dhananjaya, Voleyamma, Davaleya, Narasinga etc. Dhananjaya was a contemporary of Ganga Sripurusha. Their territory is called 'Erigalvadi' whose capital was Nidugal. Many villages in their territory are mentioned and this is a very old record of the Nidugal branch.

7. Unpublished Records from Shravanabelgola and nearby Villages

K. Vasantalakshmi

The unpublished records from Shravanabelgola brought to light here include one

from the Keshava temple at Hale Belagola, one from the *antarala* of the Parswanatha basadi on Chikkabetta, one from a pillar in the Eradukatte basadi on Chikkabetta, two from the inner wall of the Shantishwara of Jinanathapura and those on the frontal wall of the Akkana Basadi and one record from Baralu village.

Except the Eradukatte Inscription which is of the 8th century others are of Hoysala times and the 8th century record only states that the four pillars of *navakanda* were wrought by Dugga Marovaja.

The Halebelgola record speaks of the name of the place at Jaragarahalli and enumerates grants made for the services in the Parshwanatha basadi in 1170 A.D. The Baralu record of 1148 A.D. narrates the receiving of certain grants by a Jaina ascetic Gunabhadra who was the teacher of Nayakirti Siddhantadeva. The donors were Sunkada Adhikari, Bittimayya Heggade (who had built a tank and the Suparshwa basadi in the villages) and his wife for the services in the basadi. Later, during the 13th century, a trader Viramanikya Setty of the Kalbappu trade guild repaired the tank and the basadi. The record from Chikkabetta speaks of a grant to the Parshwanatha basadi in 1257 by Chikkamadukanna who is also known from his other donations to other institutions dated 1256.

The Jinanathapura record of the 13th century speaks of donation of many items necessary for daily service in the basadi by one Chamisetty. Two records from Akkana basadi have been noticed and published by Sri L.K. Srinivasan, but his reading is not correct. One of them speaks of the installation of Mukkode Kallu to demarcate the land granted to the basadi. Another record there, in fact, mentions the appointment of a *davasiga* to oversee the income and expenses of the basadi and land grant made for meeting his remuneration. The Perumala mentioned in this record is the name of the Sthanika of the basadi.

8. Tenkanahalli Doddi Stone Record of Ballala III

J.T. Jayaramayya and K.Kumar Yadav

This stone record dated 1338 is founed at Tenkanahalli Doddi of Chennapattana tq in a private land. It speaks of a land grant to a trader of Malayali origin, Rayappa Setty by one official Guleya Nayaka. The lands were in Lankere. The reocrd is of greater interest as it speaks of Ballala III as ruling from Virupaksha Pattana, indicating that he still ruled from Hampi in 1338 and Hairhara was not in full control of the place then.

9. Persian Record from Chandragutti

Dr. H.R. Raghunatha Bhat

A Persian record is found on the bastion of the fort of Chandragutti at a height of 14 meters, and is in Arabic Nask script. It reads that by the grace of God this fort with bastions was built by Ibrahim Adilshah in A.H. 1043 (1634 A.D.). This is an addition to the half-a-dozen Persian records found already in Shimoga dt, and of them one was found on the sixth round of the Chandragutti fortification in 1992. The record supports the testimony of Ferishta who states that the fort here was built by the Adilshahis.

10. Copper Plate from Muttatti

Mutturaju

Muttatti in Malavalli tq of Mandya dt has a famous Hanuman temple and this copper plate found at Nayakanahalli of Kankapura tq narrates the tradition that God Anjaneya came in the form of a tiger and the tiger demanded a palanquin from Srirangaraya, a descendant of Vijayanagar at Shivasamudra in 1660 and the prince granted his own royal palanquin and donated land at Byadarahalli to the God in 1660.A.D. One Kalamuttadasa built a shelter of leaves for the God at Muttatti. Two brothers Kalegouda and Kenchegouda from Hulagur gave the devotee succour, and they were called Kalamutta

Kenchamutta and their names are also included in the inscription. Muttatti has a herostone with *grantha* letters engraved on it of Hoysala times and two herostones of Vijayanagara times to indicate its antiquity.

11. The Kunjeshwara Temple Inscription of Vira Someshwara: A New Viewpoint

Dr. S.H. Usharani

In the Kunjeshwara temple of Hiriyur village of Arsikere Taluk there are two published inscriptions of Hoysala Vira Someshwara (EC V, Arsikere 108) and Vira Narasimha. The words Ganakumari and Vibhutipatta in it are important from the Women's Studies' point of view. The Kunjeswara temple was assigned some grants and the latter were put under the control of Ganakumari Chandavve, who belonged to a family of Malayalam origin in whom succession through female line was recognised. She was granted *Vibhutipatta* and the status of Ganakumari and was also authorised to collect all dues to the temple including *mathadere* in the presence of Rudrashakti, the Rajaguru of Dorasamudra and a large number of temple managers and religious leaders. The local Veerashaiva tradition appears to have accepted the tradition of succession through female line of Kerala and utilised it to confer religious position on women.

12 Agricultural and Commercial Regulations as Seen in Malur Inscriptions

R. Venkatesha Murthy

To utilise irrigation facilities in a village, irrigation facilities from a neighbouring village, for cultivation of land donated to temples so that the payments to the temple services in temples from such lands are made regularly etc., the *mahajanas* of the *agraharas*, the village assemblies and the *gavundas* framed many regulations locally. Such instances are seen in the inscription from Malur (Channapatna tq) which was an *agrahara* as early as in 1000 A.D. One Neelakantha Devar donated 260 gachchanas (gold coin) for the upkeep of a tank. In return, he was granted some lands and a house, and it was laid down in 1166 that any person who hindered Nilakantha Devar from utilising the irrigation water for his land would be subjected to cash penalty. The Assembly of Punganur granted some lands to the temple of Manalur tank to cultivate the land donated in 1014. In 1014, the Malur Assembly agreed to pay the revenue due from a piece of land donated to the temple and ordained the priest that he could raise any crop in the said land, but should not fail to render the services stipulated to be rendered from the income from the land. The Assembly members of Malur donated some land to a temple and agreed to cultivate the land themselves and supply paddy raised in the land to the temple by measuring it in Marakkal in 1007. Many more such regulations are discussed in the paper.

13. Gaddemane Inscription : A Fresh View

Tirumale Srirangachar

The much discussed Gaddemane inscription from Sagar tq is assigned to the 7th century A.D. Efforts were made to identify Shiladitya mentioned in it with Harsha Vardhana or a Chalukya prince or a Vallabhi prince etc., It is also attempted to identify the war mentioned therein with the Harsha -Pulikeshin struggle. In fact it records the death of one Pettani Satyanka, a feudatory over a wide area in Banavasi province, who tried to stop a war between his own subjects, the Bedars and the people of the hilly terrain and died in his effort. The herostone was installed by some one close to him. The record does not speak of any major event as made out by many scholars, and its only value is linguistic, social and cultural and not political.

14. The Style and Technical Terms of Dakshinatya Temples

M.N. Prabhakar

By quoting from Agamic texts like *Aparajita Priccha, Samarangana Sutradhara, Kamikagama, Kashyapa Shilpa, Padma Samhita, Samurtharchanadhikara, Vimanarachana Kalpa, Mayamata* etc., it is attempted to identify various members of the Southern temples by comparing various technical terms used by them and grouping them as per the description given in the works. *Ajitagama* and *Vimananarachana Kalpa* have identical approach. *Mayamata* and *Kamikagama* agree with each other, but the latter is very brief in its delineations. In *Kashyapa Shilpa* and *Suprabhedagama* the entabulature is defined. From the point of view of shaping of members in a structure, *Ajitagama, Vimanarachanakalpa and Kashyapa Shilpa* are important. But when the question of the embellishment arises, *Manasara* and *Mayamata* appear to be worth emulating.

15. The Role of Architectonics in the Construction of Entablature ('Prastara')

C.S. Aparana

Prastara is the third part in the *shadvarga* temples and is above the wall. *Mancha, kapota, prachchadana, gopana, vitana, valabhi, mattavarana* and *lupa* are synonyms of *prastara* according to *Manasara*. There are two varieties of parts that can be used in constructing the prastara. But the simple variety is adapted in the temples and it consists of *uttara, vajana, valabhi, kapota, alinga, anatarita* and *prati*.

The way of constructing the *prastara* is narrated in *Manasara*. *Kapota* is the most projected part in *Prastara*. Regarding its decoration, *Suprabhedagama* says that the row of lotuses should be engraved above *vajana*. Other texts speak the *valabhi* decorated with swans etc., which is called as *hamsamala* or *bhutamala*, depending upon their decoration. *Kapota* should be decorated with *nasis* which is noted as *kapotanasi/kshudranasi*. The inner cavity of the *kapotanasi* is called as *gadha* or *nimna* or *Kukshi*, the *patti* around this is *pattika*; and its top *shikha* is decorated with lion face and hence called as *simhashikha*. The parts above the *kapota* are decorated with *pratimukha* lions, *vyala* etc. which many times is noted as *vyalavari* by the scholars.

Though there is a clue that many varieties can be worked out in *prastara*, according to texts, I could find no such different varieties in the extant temples.

If we compare the textual prescriptions with the actual temples, we find that the sculptors know about the function of the *prastara* in the temple structure since early times. They have constructed it accoring to texts though they decorated them as they wished.

16. Two Hoysala Panchalinga Temples: An Analysis

Dr. D.V. Devaraj

According to an estimate there are 170 Hoysala temples in the present eight districts which are of the Hoysala core country. Of these 88 are Shaiva temples. There are two Panchalinga temples, one at Govindanahalli on the banks of the Hemavati and another at Somnathapur on the banks of the Cauvery. The Govindanahalli temple is a fine example of Hoysala art, with its *garbhagrihas* of uniform size, and its master- sculptor was Mallitamma who was also the artiste that had wrought many sculptures at Somnathpur and Nuggehalli. But the Somnathpur temple has no decorative figures on its outer walls- unlike the other whose walls are highly embellished. The Somnathpur temple is not embellished perhaps because the other huge temple there, of Keshava has all the embellishments with all gods and goddesses in various manifestations and also in

association with various puranic episodes. They perhaps also wanted to contrast between a simple and embellished temple. But the Govindanahally temple has the Panchayatana pantheon engraved in all its glory on its walls.

17. Two Keladi-Ikkeri-Bidanur Temples of Unusual Style and Some Images

Dr. A. Sundara

Temples with some peculiar features of the Keladi times are examined here. A Virabhadra temple at Lakkavalli near the Kuvempu University Campus has a square *garbhagriha*, an open *manchabandha* type *adisthana* in its front, walls free from embellishment, slightly slanting roof, floral *bodiges* in between the roof and corners, a *chitrapatta* between them and three-petalled *anguaras*. The temple has no *shikhara*. These and other details make it a temple not so common in the style. It apppears to be the early part of the 18th century.

In Sagar taluk, at Genasinakuni, there is an ordinary small temple but its layout and *shikara* are different from other temples of the style. There is a square platform with steps at the front and the *garbhagriha* is at the centre of the platform with a peculiar *shikhara*. On every side of the platform there are 17 uniform pillars on which stand the roof. Inside the *garbhagriha* there is a square pillared *mandapa*. The temple has clear impact of the Adilshahi style, as observed by the author elsewhere. There was a first stage of this influence in the temples at Kavaledurga and Nagar, and this is a second stage with new features added.

There are three erotic stone sculptures at Ittigehalli (Shimoga tq), Ulavi (Sorab tq) and (Sangala, Sagar tq). The naked male figure has his penis in erected position held in his two hands. The woman in the nude has her vegina broadened by her hands. The figures ortherwise are depicted as of persons with social standing. In Sangala the nude male is trying to work up his privy member by his hand. These figures, not attached to any structure were perhaps created to worship them for fertility purpose, and they may be symbolic of invoking the fertility of the soil.

18. The Arachaeological Remains in Basavana Bagewadi Taluk: A Report

V.S. Badiger

The present Basavana Bagewadi taluk was a part of Tardawadi - 1000 of antiquity. Hipparagi, and Kolhar on the banks of the Krishna, are sites of paleo and middle-paleolithic age. Ingaleshwar is a microlithic site. Ingaleshwar, Kolhar, Chimmalagi, Waddawadige and Hebbal are proto-historic sites. In the 27 villages of the taluk, 84 inscriptions have been found, of which two are unpublished. They all throw light on dynasties from the Rashtrakutas to the Yadavas. Ingaleshwar, Managoli and Salavadige were Jaina centres. Muttagi, Ingaleshwar and Managoli were Shaiva centres. Huvina Hipparagi, Bagewadi, Managoli, Ingaleshwar and Kolhar were Vaishnava centres. There were guilds of traders, weavers, betel sellers, etc in this region. The survey conducted here pertains to microlithic sites. Proto-historic and medieval centres and also temples and images. The finds have been discussed in the article.

19. Some Rashtrakuta Temples and Sculptures Seen in Dharwad District

Dr. R. M. Shadaksharayya

Important discoveries were made by the K.R.I. in 1993 by its explorations in Dharwad dt. An 8th century two-armed Ganesha with a fully-blossomed lotus in hand was located at Itagi in Dharwad dt. A Mahishamardini icon from the same place has a *kiritamukuta* with a lotus at its tip. Another icon of the same goddess of the eight century is found at Hale Ritti with the *sura* who is shown like Apasmara in a Shivalinga, resembling the one found at Gudimallam (A.P.). A very old image of Vishnu of

about 4th or 5th century is found at Abbalur, and it can be of Banavasi Kadamba times. Two Tirthankara images of the 9th and 10th centuries respectively were located at Devagiri, Haveri tq.

Many Gosasa pillars were found at Devihosur (6), Devagiri (8) and Haleritti (2) in Haveri tq and at Sudambi (3) in Byadagi tq, at Hulihali (12) and Hiremaganur (9) in Ranebennur tq etc. Three upublished inscriptions have also been found amidst them. Similar pillars called *kamba* or *mente*, 4 1/2 to 5 feet in height with engravings of *kalasha*, plough and also with *Panchatantra* episodes have been found. Most of them are of Rashtrakuta features and are found at Hanumanahalli, Shirugumbi, Gudageri, Devagiri, Haleritti, Hiremaganur etc.

Many herostones of the 8th to 10th century have been found in this area, in place like Devihosur, Aralikatti, Hulihalli, Masanagi, Kittur (Haveri tq) Sidenur etc. some with peculiar sculptures. Five notable new inscriptions have also been located at Chikkerur, Devihosur (3) and one of them is of the days of Amoghavarsha I.

20. Mysore Fort and City

K. S. Subrahmanyam

The Fort at Mysore was earlier built of earth mixed with brick bats. In 1574 Chamaraja IV gave a shape to the fort and founded the Trinayaneshwara temples in the Palace Complex for a Linga found in the Chola tank. Ranadhira Kantheerava strengthened and expanded the fort. 1642-43, together with the fort, the palace was also expanded. Jantada, Sammukhada, Saundaryavilasa and Namateertha Thottis were added. The Fort then measured 1450 feet in length and 1300 feet in breadth. The Trinayaneshwara was brougt inside the fort when the fort was expanded. The fort came to have 12 bastions of which 10 had guns mounted. A pleasure garden and tank were created near the Trinayaneshwara. Water was brought through aqueducts from the numerous tanks into the fort. The Devambudhi named by Kanthirava is identified with Doddakere.

Later Tipu destroyed the Mysore fort and also the Devaraya tank, so that British could not occupy and entrench themselves in the fort.

Later the Fort was rebuilt on its old foundation by Krishnaraja Wodeyar III. From the northern gate to the southern was the main street with shops selling flowers and perfumes. There were about, 3,000 houses, big and small inside the fort. There was *agrahara* and many scholars and *asthana vidwans* lived there. The fire of 1897 and plague of 1898 changed the whole complex. The palace, devastated by fire, was rebuilt and the Gombetotti portion was newly added to the existing old lay-out. When plague broke out again in 1905, people inside the fort were asked to vacate their houses permanently, and all old houses were demolished in 1911-12. The paper also speaks of changes seen in the city in its bazars and extensions.

21. Jinalayas in Tumkur Dist.

Tumkur Sunanda

The Jinalayas seen in the Tumkur district area are mostly of Chola and Hoysala times. At Gubbi, described as Southern Ayyavole, there is the Shanthinatha of the 13th century. Mandaragiri or Basadibetta has four Jinalayas (of Parshwa, Ajita, Brahmadeva etc.) and they were built by Hoysala Narasimha's commander Ishwara during the 12th century. Irungola Cholas queens Obbanabbe and Chandravve embraced Jainism and caused the building of Parshwanatha Jinalaya at their capital Nidugal. To the north of this town there is a Bahubali image and two dilpidated *bastis*. At Hachchana in Tiptur taluk, there is a Jinalaya built by Mariyane Dandanayaka, Minister of Ballala I. At Bidare there is a Mallinatha *basti*, at Tavinakere the Chandranatha, at Kuppangi the Parshwanatha (1180, ascribed to one Kesari Shetty), the Parshwanatha at Mayasandra, the Shantinatha at Kandikere, a composite *basti* at Kattigere of the

days of Vishnuvardhana and one more *basti* at Shitghal. Jainism appears to have been popular in the region in Hoysala times.

22. Some Burnt Earthern Images from Sannati

H. T. Talavar

At the excavations conducted at Sannati many earthern figurines were unearthed, and they are of men, women and animals. One head of a man has broad face, broad eyes, thick lips and snub nose. A woman's broken figure has smiling features, broad eyes and thick lips. The Yaksha figures has a unique *makuta, karnakundalas, upavita* and other decoration and waist band has peculiar knots. There is one figure of a man beating the flat drum (*halage*). A decorated horse, a fat bullock, elephant, deer with its head turned backwards, and a horned buffalo-head are figures found. Most of these are hollow figures like those found at Wadgaon-Madhavpur and throw much light on the art of Shatavahana times.

23. A Unique Shivalinga

Dr. S. K. Koppa

Kudala in Sholapur tq of Maharashtra is the place of confluence of the Sina and the Bhima and has a famous Sangameshwara temple of the 12th century. To its east is another dilapidated temple near which a huge Linga was unearthed. At the lowest part of it, there is a row of eight human faces engraved. Above it are four rows of 40 Lingas each. Totally there are 165 faces and 160 Lingas. This wonderful Linga requires to be studied further.

24. Mortar Figures of Europeans in the Inner Matha- Temple at Nayakanahatti

Z. Mohammed Zafrullah

Nayakanahatti, 22 km from Chitradurga was the headquarter of a Palegar till the region's merger with Chitradurga, and the place has attained sanctity due to the stay of a Saint Tipperudraswamy whose memorials, inner Matha, temple and outer Matha are 18th century works in Indo-Sarasenic style with the outer Matha having a dome. To the eastern side of the temple there is an entrance tower of Pandya style, 40 feet in height with many puranic themes wrought on it in mortar.

In the first tier of the tower and inside many sculptures of Europeans are seen wearing hats and coats and also having their hair dressed in European stlye. One of the figures with hat is driving a cart; another, a boy with a hat and a woman, are riding a palanquin being carried by local persons; a third European is riding a camel, and there is an Indian orchestra welcoming these; and on the left side wall of the tower is an orchestra with European instruments being played by Europeans etc. There are ten soldiers with guns in hand in European dress, marching. There are also scenes of Europeans engaged in hunting, and in one *motif* an European man is seen being surrounded by local women, and the man is pulling the hands of these women. The sculptures may be depicting the French, and they give an idea of how local men were adoring them and trying to please them.

25. Wood Carvings in Uttara Kannada: A Note

Dr. G. K. Bhatsuri

The Gudikars of Uttara Kannada are renowned for their work in sandalwood and flower garlands and head decorations made of pith. Their work of olden times is seen in the temple chariots, found at Dhareshwara, Banavasi, Rama Mandir of Banavasi etc. and also on the pillars of the Rameshwara at Doodhagali in Jodia tq which contains Dashavatara and Kamasutra themes. The ceiling of the Mahalasa Narayani at Kumta has fine wood carvings. There are 16 wooden images at Toodalave near Murdeshwar. They include Netrani Jatka, his consorts, Kudure Veerappa etc. Mastimane has 30 images. The wonderful image of Kinnari in the Karnataka University Museum is from Ounshalli,

Honnavar tq and is of 16th or 17th Century. The Goddess Marikamba at Sirsi is a fine example of village deity image in wood which are numerous elsewhere. The local elements are artistically blend with textual injuctions in the wood works of the district.

26. The Panchantantra Episode in Balliganve Sculptures

Dr. Channabasappa Patil

Three Panchatantra episodes were identified by Dr. M.H. Krishna and two more by Dr. M.Sheshadri from the sculpture at the Tripurantaka temple of Balliganve. Some more episodes from Durgasimha's Kannada *Panchatantra* (originally of Vasubhaga in Sanskrit) are identified here viz., a hunter killing an elephant and a python, and the python killing the hunter before its death, and a fox feeling happy over the three dead animals being available for its food, and first biting the leather string of the bow in the hands of the hunter and getting killed by an arrow charging from the bow. Half-a-dozen sculptures help narrate the story. Another story is that of a brahmin protecting a crab in his water container while on pilgrimage and he being killed by a serpent (while he was taking rest under a tree) at the instance of a crow,and the crab in turn wresting the crow's neck and forcing it to request the snake to suck the poison it had injected in the brahmin's body and to revive him. Third episode is from Vishnusharma's version of a story of a thief and Brahmarakshasa going together to a brahmin's place, the former to steel cows and the latter to make a meal of the brahmin. Argument ensuing between the two alerts the sleeping brahmin who wards off the trouble that he was to face.

27. Weapons in Ancient India

- Dr. Radha Krishnamurthy

Dhanurvidya which was popular has regulations laying down for the making of the bow, its strings, the arrows and how the arrow-heads were to be shaped including the material to be used for each item and proper processes of producing them. The varieties in arrows are also spoken of. It is also laid down that postures an archer should take and how the arrow has to be handled. Five types of *mushtis* - pathaaka, vajra, simhakarnika, matsori and kakatundi are mentioned in fist fight. Swords, discs, daggers, spikes, clubs of a variety of shapes and uses, material to be used for forging them and processes of production are also described. Every weapon had a patron deity. The weapons were also worshipped. All Gods and Goddesses are associated with certain exclusive weapons, and a student of iconography has to be familiar with these weapons.

28. Drawings on Palm Leaves

V.T.S. Rao

Though palm leaves were used for writing, and there are many varieties of palms, whose leaves could be used. But only two varieties, palmyra and talipot can be used for drawing. The iron bodkin was used to engrave the outline of a drawing and locally available black suit mixed with oil were applied to the surface of drawing over which brush work was done in colour. Sukshamashiva under Adityasena, *Rajalipika* Mahidhara, Sovarniya patronised by Chalukya Vikrama VI, were some of the famous artists known from plam leaf MSs. The MSs of the Pala Court in Bengal have wonderful art works at the centre of each leaf found in their works like *Prajnyaparimita, Granthavyuha, Sadhanamala* etc. The last three are of the days of Mahipala. Even letters are filled with gold powder in works like *Kalpasutra* etc. By simple colours and firm lines illustrations are drawn in *Vasantavilasa, Balagopalastuti, Salibhadracharita* etc. Here faces are shown in three dimensions.

The Jain Matha at Moodabidre have *Dhavala* MSs with drawings in red, blue, white, yellow and black, and the colours were had from flora or earth (*dhatu*). The simple nude figures of Tirthankaras are drawn, flanked by decorated Budha and Nagaraja, wielding *chauries*. Bahubali, Parshwantha, Mahamanasi, Ajita Yaksha are some of the wonderful drawings here, but the artists

remain anonymous. They are works of Hoysala times. They have influenced later Vijayanagara art.

29. The Measuring Rod of Hoysala Times: A Note on Inscription

Dr. T. Dayananda Patel

The land measures of Hoysala times were called as *kambha, nivartana, mattar* etc. The sowing capacity was also used to measure land. In a record from Ramanathapura in Arkalgud tq (EC VIII, Ak. 46) in the Someshwar temple of the place while speaking of a grant of a flower garden, makes a mention of a measuring rod of *16 mettus*, a *mettu* being human foot length. It was 158 squares in the said rod (yardstick), and was 45 rods in length and 34 measures in breadth, and the same records says that the land measured 95 *kambas*.

30. Border Stones

Vithal D. Potdar

The measuring units like *kalu* or *pada* (human foot), *genu* (cubit) and *maru* (four *hastas*) are mentioned in records and also measuring rods (*kolu*)- one with 18 cubits or four *hastas* etc. Rods were named after places too like Navilugunda Kolu, Benkalvanakolu etc.

The border stones were called *ellegallu* (as in a record of 1536). Similar was the term *gadiya kallu*. There were border stones called *chakragallu* having a disc engraved on it, *shankha-chakragallu*, and both these for stones demaracting lands granted to Vaishnava temples. The Vamanamudreya Kallu had a young man with an umbrella and *kamandala* in his hands engraved on it. Lingakallu and Lingamudreyakallu are also mentioned during the Kalyana Chalukya times. A grant to the Gokarna Mahabaleshwara also speaks of the latter in 1550. Such stones have a Shivalinga engraved on them. A grant by Vishnuvardhana to a Mallikarjuna temples speaks of Nandikallu, and a Vijayanagara record of 1534, speaks of both Lingamudreya Kallu and Nandikallu. Similarly Basavamudrekallu and also Basavantakallu are mentioned in 1450. In 1497 Trishuladakallu is mentioned. (There is also reference to Mukkode Kallu in Jaina grants - Ed).

31. Scientific Analysis of 'Yoga' as Seen in Magala Record

Harihara Srinivas Rao.

The paper refers to the shloka describing the *mahajanas* of Magala *agrahara* as well-versed in *yama, niyama, aasana, pranaayama, pratyahara, dhyana, dharana* and *samadhi* and tries to interpret these terms in the context of Patanjali's *Yogasutra*. The record in question is of 1209.

32. New Light on Jainism under the Gangas

Dr. N. S. Rangaraju.

The Jinalayas of the Ganga times were cave shrines, brick structures and stone structures. To the first group belong the monuments at Nandi and Tippur in Mandya dt. In the third group are the monuments at Shravanabelagola. Of the second group, the brick basadi excavated at Talakadu is very important. This structure is 26 mtr in length and 21 mtr in breadth. The portion of the *garbhagriha* has three cells. The central *garbhagriha* has a pedestal, and the Parshwanatha image found outside fits well with socket in the pedestal. The image found outside is 1.25 mtr in height. The Madikeri plates speak of Srivijaya Jinalaya of Talakadu, and it must be with reference to this.

33. The Bankapur Kadambas & Varunashiva Pandita

Dr. Channaka Pawate

Dr. B.R. Gopal added a new Kadamba branch called the Bankapur Kadambas in his book *The Minor Dynasties of South India*. In fact Bankapur was in the territory of the Hanagal Kadambas. It was the headquarters of Indra of the Rashtrakutas and there is an Indreshwar temple there. He also

founded there Indeshwarapura. There is no evidence to show Bankapura was the headquarters of Kadamba family. One Varunashiva Pandita is described in 1045 as 'Kadambanvaya Samuddharana': 'One who lifted the Kadamba family up'. But this can be either the Kadambas of Goa or Hanagal, but not of Bankapur where there were none.

34. The Founder of Vijayanagara Empire was Kashivilasa Kriyashakti, not Vidyaranya

Shantarasa

It is seen that when Vijayanagara was founded in 1336 great ascetic Vidyaranya was not in Karnataka. He was in Kashi at that time, and was also not the then head of the Sringeri Matha. Dr. P.B. Desai and Dr. B.A. Saletore have clearly pointed out that Harihara received no help from Vidyaranya. No doubt the capital was also called Vidyanagara, and it is argued that it is so named after the great sage. But this term Vidyanagara is used only after 1351.

There was Rayarajaguru Kashivilasa Kriyashakti Deva mentioned in many records and Dr. Saletore has pointed that this Kalamukha ascetic was the family *guru* of Harihara brothers. There are many records speaking of this teacher. In *Madhura Vijayam*, Gangadevi remembers him with devotion and she does not speak of Vidyaranya. Some have identified Kriyashakti with Vidyaranya. This is not justifiable. Dr. A.Venkatasubbayya has rejected this.

35. Historical Analysis of Kangumatha of Dakshina Kannada

Dr. K.G. Vasantha Madhava

At Adiudupi (near Udupi) there is a stone structure called Kangu Matha where Acharya Madhwa received his early education. It is also said that he installed the Krishna image he brought from Dwaraka here . Another version holds that the Matha was founded by brahmins coming from the above the ghats who were well versed in raising betelnut palm (*kangu*). So the name Kangu Matha. There are four stone inscriptions here of Vijayanara times. The first one dated 1397 speaks of a grant to Trailokyabhushana Teertha for helping him continue the worship of Sri Naryana and Ramadeva in the Matha. The lands granted were cultivated by brahmins, Nayada and some low caste people. A record of slightly later date (between 1386 and 90) speaks of worship of Ramadeva in the Matha. At Kodavur Adivasa, Rama was being worshipped, the record says. Both the records are of the days of Harihara II of Vijayanagara. The third record speaks of Jityendra Teertha of the Matha which was granted some income from land for the worship of the above mentioned Gods and also Gopinatha. This is of 1413 of the days of Emperor Devaraya I. The fourth of 1441 speaks of Punyakeerti Shripada, as upholder of Vaishnava Siddhanta, and a grant was made from income from land granted in the days of Emperor Devaraya II. All the grants are in the form of rent from lands. The Matha was a Vaishnava centre. The Matha has no *garbhagriha* nor sacrificial stone (*balikallu*). The grants point out that absentee landlordism was emerging in the district.

36. Koppalu Matha and the Royal Tombs of Bidanur

B.S. Rama Bhatta

For 125 years Bidanur was the capital of Keladi Kingdom from about 1638. There are two Koppalu Mathas in Bidanur. One is in front of the fort in a garden where there are two Shiva temples, and on the wall of one of them images of a royal couple are engraved. Another Koppalu Matha is on the Kollur Road from Bindanur. There are only remains of the Matha including ponds. Behind this, on an elevated place there are 10 tombs (*gadduges*). In front of each of these, the image of the deceased is engraved. There are tombs of Shivappa Nayaka (1661) and his two queens, of Venkatappa I (1662) and his queen and Bhadrappa (1664) and his two

queens. The queens appear to have performed *sati*. But Somasekhara's queen Channammaji did not perform *sati*, and she stopped the custom. But other tombs here are of Channammaji (1698), Basavappa I (1715), Somashekhara II (1740), the step-mother of the last named called Channammaji, Virabhadra (son of Basavappa I) and Channabasava Nayaka (1758). Basavappa II was buried behind the Bidanur fort in Dambala Matha. His tomb is within a private land, now in ruined state. Virbhadra's tomb is at Kondalur near Kavaledurga. Virammaji, the last queen was buried at Nargund.

The sculptures near the tombs deserve careful study. There are *kalashas* engraved below each tomb which vary in number. These tombs, which were forgotten, have been now brought to light, but are in totally ruined condition. They have no protection and the tomb of Basavappa II has vanished totally and this is a tragic fact.

37. The Tomb of Keladi Veerammaji at Ujini

Dr. S. M. Nagabhushana

Dr. K.N. Chitnis has said that Keladi Veerammaji and her adopted son Somashekhara Nayaka III were released by the Maratha army (as the Keladi queen was held in confinement by Haider Ali at Madhugiri after his conquest of Keladi Kingdom) and when they were being taken to Pune, the Queen died on the way and the adopted son was given shelter at Nargund. The *Shivatattva Ratnakara* says that the queen died at Ujini. The Maratha army of Peshwa Madhavrao had come to her rescue as the Marathas and Keladi were in friendly terms. The tomb of the queen has been discovered at Ujini in Bellary dt in front of the Marulasiddheshwara temple. There is a sclpture on a pillar, five feet tall, and there is the sculpture of Nandi, two human relief figures (perhaps the queen and her husband) and also of sun, moon and Shiva. There is an inscription which is mostly damaged and has letters like '(na) yaka' and 'Basavappa'.

38. Mysore Rulers in Keladi History

J.V. Kallapur

The tussle between Keladi and Mysore started in the days of Venkatappa I (1592-1629) whose contemporaries in Mysore were Raja Wodeya I and Chamaraja VI. The excuse of helping the Tarikere ruler started the rivalry. But Mysore rulers do not claim to have defeated Keladi. Later Veerabhadra Nayaka joined hands with Bijapur army which had defeated him, and marched on Srirangapattana with Ranadullah Khan, but Randhira Kanthirava of Mysore repulsed the Bijapur army (1638). Repuslion of Shivappa Nayaka who attacked Srirangapattana in 1660 by the Mysore army using 'black magic', and his subsequent death at his capital is mentioned in Keladi sources. But Shivappa had secured Belur and Sakrepatna and installed the displaced Vijayanagar ruler Srirangaraya III (who had been thrown out from his capital Vellore). Venkatappa II had stationed an army on the borders of Srirangaraya's territory to check the onslaughts of Mysore. Bhadrappa conquered Hebbal, Konanur, Chikkanayakanahalli and Honnavalli. The Keladi sources also claim to have conquered Chikkodu, Belagodu, Kanatur, Abbina and Belur in days of Somashekhara I (1663-72) but Mysore sources are silent about this. A record of Keladi Channammaji is found in Srirangapattana which speaks of victory of Keladi army and their killing of an elephant belonging to Mysore. The victory could be of 1678. But literary sources of both the sides make claims and counter-claims of humiliation of their enemies and conquest of bordering places like Banavara etc. Basavappa I, who was contemporary of Chikkadevaraya and Kanthirava Narasaraja II, claims to have conquered Arkalgud from Mysore and when the Malayalis conquered Chandragiri with the help of Mysore, he reconquered it and also Vasudhara from Mysore. Somashekhara II helped Tayarkhan (Tahir Khan) to secure Sira, when the Mysore army had come to help Mirza Adam against Tahir Khan. Then they sent their commander Lingappa with Sadulla Khan with whom Mysore

rulers came to terms. These events are not mentioned in Mysore sources. Haider's conquest of Keladi territory in 1763 in notable event in the days of Krishnaraja Wadeyar II.

39. Olokhoira and Alvakheda: A Discussion

P. Ganapayya Bhat

Referring to the place 'Olokhoira' mentioned by Ptolemy, many scholars have said that the place is to be identified with Alvakheda, and the Alupas ruled from the 2nd century A.D. But Ptolemy calls Olokhoira as a town full of pirates in the interior and not as a kingdom. He also speaks of Musopalli, a capital of pirates' kingdom and calls it as more important than Olokhoira. It is not possible to identify Musopalli with any place in Tulunadu. The first reference of one Pashupati of 'Alapagana' in Halmidi record and regular rule of the Alupas from the seventh century A.D. alone are vouched by inscriptions. The Sangam literature speaks of one Nannan having defeated the Koshars of Tulunadu, and even here Alupas are not spoken of. The name Alvakheda is found only from eighth century and not earlier. Thus Alvakheda was not the name of Tulunadu before the eighth century and Alupas did not rule in the region in the days of Ptolemy. Olokhoira cannot be identified as Alvakheda.

40. Place of 'Dadigavali' in Karnataka History

P. V. Krishnamurthy

Chola Rajaraja claims to have conquered among other regions Dadigavadi in Karnataka. Fleet opined that Dadigavadi or Tadigaipadi extended over the taluks of K.R. Pet, Mandya, Nagamangala, Srirangapattana and Malavalli, and later felt that the border could be slightly northwards too. Based on a reference in Pallava record from Mulbagal tq. T.V. Mahalingam felt that 'Dadiyangalu' mentioned in it could be Kannadigas. Of the two Bana branches, one in Karnataka was ruling over Dadigavali. Rashtrakuta Krishna III claims to be ruling over Dadigavali, and a tenth century record from Varuna (Mysore dt) speaks a hero from Dadigawadi. Koppa in Mandya dt. is also spoken of as in Dadigawadi. The Chola times, areas in Magadi, Nelamangala (Manne) etc. were also in Dadigawadi and Ganganadu-6000 was a part of this province. Thus much of South-East Karnataka formed part of Dadigawadi and the successors Konganivarma Madhava were earlier Pallava feaudatories in Dadigawadi and later they became free. The first Ganga ruler was thus called Dadiga after his territory. Thus even before the Gangas, the territory existed under the Banas and for this strategic territory there had been many wars.

41. Hampi: A Note

Prof K. V. Rajagopal.

By 1200 A.D. Hemakuta was Virupaksha Kshetra. Poet Harihara must have lived there. Harihara does not appear to have seen the shifting of Pampa Virupaksha temple to the banks of the Tungabhadra, nor he calls Virupaksha as the consort of Pampa Devi. But Chandrashekhara Kavi in 14th century in his *Pampasthana Varnanam* describes the Virupaksha temple as seen now down in the town, to which place it appears to have brought when the capital city and *agrahara* etc., were founded. Originally Virupaksha was on top of the Hemakuta hill.

42. New Light on Hosangadi

Ambrayya Matha

Hosangadi, 36 km from Kundapur (now prominent as the Varahi Project tunnel is being executed) has many inscriptions, herostone, *mastikals*, stone pillars, remnants of palaces and also of temples *mathas* etc., It was ruled by the Honnekambali family during the middle of the 14th century. They appear to be Jaina-Bantas having

connection with Jaina rulers of Humcha. From 1554, they were brought under Keladi supervision. Name of kings and queens of the family are seen in records in a series. Hosangadi was definitely their capital. But they were not Jainas, but Shaivas, and had adopted the succession through female line. There are no Jaina Mathas in their territory but Jangama Mathas and many Shiva temples. At Tombottu there is a Ganapathi temple and an inscription not deciphered. It is described as their original place. Many remains of their rule like all forts, and places like Devaragudde, Kushtappana Bagilu, Hulikallu Betta, Metkal Gudda, underground forts and tanks and other places are described. But the fort wall is crumbling and its stones are being pilfered, and the old fort may soon vanish.

43. Irakalgad Fort

Kallanagauda Tippanagauda Patil.

Fifteen km to the north of Koppal in Raichur district is Irakal fort. The fort covers an area of five acres and fort walls are 40 to 60 feet in height. This is assigned to Vijayanagara times, built by Narasa Nayaka and handed over to one Mondagai Thimmappa Nayaka. Below this hilly fort there is a 40-acre tank. Inside the fort too there is stepped tank. Only remains of palace are seen, totally dilapidated and it is on an elevated place and inside there is an under-ground secret hall accommodating 200 people. To the northern side there is a magazine house, built by stone and strong mortar cover. On the eastern side are underground barns. In between the two is the armoury and treasure house below ground level. Near the remains of palace there is an image of Maruti.

The village has Jaina images and they have inscription on their pedestal. There are many herostones near the fort and in the village, and there is Rayappa Desai's shrine with a herostone and the Desai family of the place worships the image. The Nizam's commander called Alamgir Mohammed is believed to have conquered the fort and there is a village called Alamgiri nearby. Shivaji after conquering Gajendragad and Koppal, conquered this fort. In the village there is Basavanna shrines, Rudraswamy Matha, Durgambika shrine and many houses of Nayaka (Beda) family.

44. Religious Changes in Kurugodu

Y. Hanumanta Reddy

Kurugodu was the hq. of Balakunda - 300, ruled by a Sinda family, who were Veerashaivas. There are many temples here mostly Shaiva, and many of them are live, with service continuing in them. But the Ghanalingeshwara here was once a *basti* as testified by an inscription to the left of the main entrance dated 1545 A.D. indicating grants in the days of Vijayanagara Emperor Sadashiva to Jinadeva. About 250 mtrs to the east of this, there is a totally ruined *basti* with only its foundation and nearby is a four-feet tall Tirthankara image in marble in open ground. The process of people accepting Shaivism due to the missionary zeal of the Shaivas and the Jainas finding it hard to practice the severe principles of their religion and giving it up, is clearly visible here.

45. The Sources for the Study of Hindu-Muslim Amity under Bijapur Rulers

Dr. Krishna Kolhar Kulkarni

The writer stresses the need to study Hindu-Muslim amity under the Adilshahis and details on contact between Hindu and Sufi saints. Hindu officers working under the Adilshahis - including Brahmins, Bedas and Kurubas, Pro-Muslim attitude of the rulers and its impact, Pro-Hindu attitude and reaction of the Muslims to it, rule of Ibrahim II (a catholic ruler), the impact of Hindu sects like Natha Pantha, Ramadasi and Avadoota cults, the emergence of Dakhani language, reasons for conversion to Islam and what extent there were forcible conversions, destructions of Hindu religious centres, Hindu women taken into the Sultan's zanana and a variety of such topics. A list of printed sources, other sources including folk

literature, study of place names, oral tradition and archival material in Kannada, Marathi, Persian, Sanskrit and Dakhani are listed in the paper.

46. Need for Protection of Keladi Antiquities and Cataloguing of Records

Dr. Keladi Venkatesh Jois

In this long article a list of monuments of Keladi dynasty like palaces, forts, tanks, tombs, *mathas* and other antiquities together with a description of their present condition is given and the need to protect them is stressed. Similarly sources like epigraphs, palm leaf materials, paper records found in variours archival repositories in India and abroad are indicated. The author has pointed out what all has been published, what requires to be indexed and catalogued, what material requires to be explored, copied or micro-filmed etc. It is a blue - print for the study of Keladi history and its culture.

47. A Brahmadeya of Kalalae Nanjaraja, the Veerashaiva Dalavayi

Prof M. Prasannakumar

A *brahmadeya* was granted through the famous Kannambadi Plates (EC V, Kn. 117) by Karachuri Nanjaraja, the Dewan of Mysore in 1741. It contains names of brahmin donees from Tamilnadu, Andhra and Karnataka. Peravadhani, Abhobala, Vengavadhani, etc appear to be from Tamilnadu. Konerishastri appears to be a Madhwa name from Karnataka. The donor has made no distinction between the three sects. Of the 120 receipients, 33 were Rigvedis, 80 Yajurvedis and seven Samavedis. Some strange names, not common now are seen such as Maheesura, Janneya, Tiruvalura, Vaishnava, Chaudibhatta, Muddukotam Bhatta, Janava etc. Professions are attached to names like Daivajnya Gangadhara and Sitarama Bhishak. According to abilities and temperament names were given such as Kavitarkika Simha, etc. The son did not develop father's proficiency in the subject. Thus, if father is Shastri, the son is either Dikshit or Shrauti. Some rare Gotras like Putimasha, Rephakashyapa and Sankrit are seen. The place is mentioned as *hosa agrahara* to indicate that an old *agrahara* was revived and it is clear that the place had a network of canals and a number of temples. Even though at Lingayat, Nanjaraja was keen on getting suppot of the elite and thus continued the Mysore court's tradition of founding *agraharas* for brahmins.

48. The Persian Ambassador and Dewan Purnayya

Dr. S. K. Havanur

In 1802, when Krishnaraja Wodeyar was ruling as a minor, Haji Daulat Khan, a Persian ambassador to the Government of India came on a visit to Srirangapattana, and met with sudden natural death. How to convince the British Govt that the death was a natural one became a matter of grave concern for Dewan Purnayya. He saw to it that the local Resident, and also the Resident and the ruler of Travancore wrote letters to Calcutta informing the Governor General that it was a natural death. But the Governor General was fretting and fuming.

The National Archives has interesting records over the matter. As per Muslim rites, in the name of the deceased man Muslims were fed. Holidays were also declared to mark the mourning. Services were held to express grief over the death in temples and 1,20,000 brahmins in Mysore and Srirangapattana region received as gift, items connected with religious rites. On the last day of the mourning period, a special durbar was held. The proclamation of the Governor General was read out. All this clearly shows how deep was the sense of subordination of the princely state to the British.

49. Paper Records of Mysore Wodeyars' Times

Keladi Gunda Jois

Some stray records pertaining to Mysore administration and princes are published here with original text in English such as (1) Jayachamaraja Wodeyar's letter to Sir Mirza Ismail in 1941, (2) Krishnaraja Wodeyar III's letter to Amil Timmapparajayya in Kavaledurga in 1824, (3) Governor-General C. Rajagopalachari's letter to Sir Mirza Ismail in 1946, (4) Tamboo Chetty's letter to Sir Mirza Ismail in 1932, (5) Sir P.S. Shivaswamy Iyer's letter to Sir Mirza in 1941, (6) Sir MV's letter to his uncle in 1907, and (7) Sir MV's letter to Dewan V.P. Madhavarao. These letters throw light on vaiours developments in Mysore.

50. Nanjaraja Samudra Agrahara (A Sociological Analysis)

Dr. M.B. Rajamani

Kalale Devaraja and Nanjaraja, the Dalavayis of Mysore were not only great heroes but were also highly generous men. The record speaks of gifts they made such as Brahmanda, Vishwachakra, golden elephant, horse and chariot, 1000 cows, *kalpadhruma, kalpavalli, bullocks,* pair of golden cows, land and *tulabhara* in gold. This is indicative of how wealthy they were and how they were considered as men of prestige due to the donations they made.

In addition Nanjaraja also granted an *agrahara* to 120 brahmins of Kanvapuri by the permission of Krishnaraja Wadeyar II. (Some details of the *agrahara* are already discussed in an earlier paper). Lands in 28 villages, in a majority of the villages all lands, were donated to the *agrahara* brahmins. The donees were great scholars and men of character. Together with lands, they were also provided with houses and household goods. This list of goods like bed stead, palanquins, carpets etc., give us an idea of the conditions of a rich man's life in those days. The record also presents us a picture not only of matterial life but social conditions and beliefs of 18th century Mysore. Brahmin scholars were expected to lead a life of character and also engage themselves in religious and academic pursuits. They were treated as the cream of the society. They strengthened the feudal structure of the times by supporting the ruling class.

51. Role of Dance and Social Reform Movement an Analysis with Reference to Mysore State

Dr. B. Leela

After surveying the movement against the Devadasi system connected with temples, the author points out how the ban imposed on their performance in temples (in Mysore in 1909) proved to be a death -knell to the traditional art of classical dance. She surveys the literary works on the subject and also discussses the contribution of individual artistes like Goharjan and Bangalore Nagarathnamma. They were artistes of rare and extra-ordinary talent. The traditional art appeared to totally vanish by the ban. To revive the tradition in Bharata Natya, it took almost a century afterwards. The Social Reformers, the author feels, while opposing the system were guided more by rational thinking or logic to the neglect of aesthetic values and cultural importance of the art.

52. Contribution of Karnataka to Music

Dr. V.S. Sampathkumarachar

Vidyaranya (*Sangitasara*), Kallinatha who wrote commentray to *Sangitaratnakara* (of Sharngadeva) in Vijayanagar times, Pundarika Vithala of Satanur from Bangalore district who wrote works guiding the growth of Dhrupad school of Hindustani Music, saint poet Sripadaraja, his disciple Vyasateertha, Govinda Dikshita of Shimoga district who wrote *Sangitha Sudha* at Tanjore, his son Venkatamakhi who composed *Chaturdandi Prakashika*, Emperor Achutaraya of

Vijayanagara who wrote *Talakalavaridhi*, Ashtavadhana Somanarya, Srirangaraja, Bhandaru Lakshmana, Nijaguna Shivayogi, Devannabhatta etc., were authorities from Karnataka who composed texts laying guidelines for the growth of music.

The Mysore rulers were great patrons of music, and Raja Wodeya (1578-1617), Kanthirava Narasaraja Wodeya and Chikka Devaraja Wodeya were accomplished musicians and great patrons of music and dance. Chikkadevaraya wrote *Chikkadevaraya Saptapadi* in imitation of *Gita Govinda*. That violin entered Mysore Court before its entry into the Court of Tanjore and Travancore is vouhed by a painting at Dariya Daulat palace of Tipu. Under Krishnaraja Wodeyar III Mysore became a great centre of music after Tanjore. Krishnaraja Wodeyar IV encouraged not only Karnatic music but also Hindustani and Western music, and his encouragement helped one Lakshminarasimhayya to adapt sexaphone to Karnatak music successfully. Mysore Vasudevacharya, T. Chaudayya, N. Chennakeshavayya, R.S. Keshava Murthy and G.N. Subrahmanya (who evolved 24-stringed Gayatri *veena*) were among the luminaries who continued the tradition with glory.

53. Pannya Lands of Coorg

M.G. Nagaraja

The term *pannya* is normally referred to as crown lands in in Coorg (Kodaug). Those lands were granted under the condition that the same should be surrendered whenever required by the Government.

The inscriptional evidence seems to show the existence of Pannya lands from 9th Century at least. The then name seems to be Penne. It was a large farm, surrounded by moats used to be called as *kadanga* to demarcate boundaries and to protect it. The *pannya* fields are generally found in areas associated with temple forests or *kaimada* memorials to elders or a tank.

These lands were cultivated by agricultural serfs of lower class in the days of Haleri Kings and the same was the condition in the period of the Gangas, Kongalvas and Changalvas. We find about 34 *pannyas* at present in Coorg at least by name. The purpose of maintenance of Pannya lands was to feed the army, the border security forces, and the palace servants and also to serve as a resting spot to the Haleri kings when they were on move.

The paddy field race in rainy season, conducted as an annual festival and arranging of fair to the village deity near *pannya* lands and creation of the atmosphere of free mixing with the Dalits during the sports, fairs etc. were some of the outcomes from the maintenance of *pannya* lands. Its impact is seen even to-day.

54. R. Gopalswamy Iyer Who Worked to Improve the Lot of Panchamas

Dr. Suryanath Kamath

Dewan Sheshadri Iyer had taken special steps to provide education to the Panchamas and provision had been made to start a separate school for the Panchamas if 25 pupils were available. M. Venkatakrishnayya and Yajaman Veerasangappa of Mysore and later Crown Prince Narashimharaja Wodeyar encouraged the cause of Panchama education. But to give a whole-hearted support to Government's programmes in the direction and further it, toiled R. Gopalaswamy Iyer (1878-1943) of Bangalore who urged the Government to start more schools and hostels and worked as a fatherly figure, full time, to help each and every pupil, encouraging their admisssion to schools, providing them with stationery and text books, dress, etc., and even securing jobs to those who successfully completed education. His recommendations for appointments were rarely rejected. He had a Ist Class rail pass to visit all places in Mysore State accompanied by his bicycle, and he visited all hostels whether at Hassan, Tumkur, Channapatna or Mandya. He encouraged the Panchama boys not only to study well, but also to

participate in extra curricular activities like sports (he himself used to play volley ball with them), by personal contact and postal correspondence.

His work among untouchables was unique and solid. He called them 'the Sad'; he also worked for 'the Bad' (jail inmates) and 'the Mad' (the inmates of lunatic asylum; in his own words.) He was associated with Theosophical Society and was the Secretary of the Civic and Social Progress Association of Bangalore.

55. Govindacharyaswamy Who Worked for Upliftment of Dalits

Dr. J.V. Gayatri

M. Venkatakrishnayya, Tagadur Ramachandra Rao, R. Gopalswamy Iyer, M.N. Jois and Govindacharyaswamy (1856-1932) were men who worked for the upliftment of Dalits in Mysore. The Dalits, neglected and ill treated by the society, fell an easy prey to Missionary propaganda. Tagadur Ramachandra Rao worked to counter the Missionary activity and launched the *shuddhi* (reconversion) programme. Govindacharyaswamy started the movement of stamping 'Mudra', a Srivaishnava rite for *shuddhi*, and for the Panchamas by this method of 'Mudradharana' he worked for their spiritual and social elevation. He was working as an Engineer in the P.W. Department and was a great scholar in Srivaishnavism and wrote many books, and was highly influenced by the Ramanuja's message for compassion towards the down-trodden. When the backward Kaniya Community agitated for the removal of their social disabilities under the leadership of Tagadur Ramachandra Rao from 1925, Swamy actively helped him, and first major event of Mudra Dharana to the Kaniyas was held at Kiragunda shandy when hundreds of Kaniyas were stamped with Mudra and there was inter-dining with them. The activity was continued in all taluks of Mysore and in 1926, the Kaniyas were taken to T. Narasipura Gunja Narsimha temple. After his death (by which time he had taken thousands of the socially disabled into the temples and worked for their social elevation) in 1932, his grandson Prof. Yaamunacharya continued the work.

56. Early Years of Banking in Mysore Dt. (1894-1915)

M.B. Patil

Following the example of Maharashtra (where agricultural banks were started soon after the famine of 1876-78), agricultural banks having the Companys Act of 1860 as the basis were started from 1894 in Mysore State. First Bank was founded at Palahalli near Srirangapattana in that year with 17 members. Bank at Nanjangud (1897) had 53 members. Srirangapattana and Saragur followed suit in 1899. By the Government's encouragement between 1894 and 99, the number of banks rose to 59 with 5,000 members with total State aid of Rs. 8 lakhs. In 1901, there were 64 such banks, but in the course of next 25 years (by 1917) they were all closed down.

The first private commercial bank in the district was founded in Mysore 1874, viz, the Rajdhani Bank (Rs. 20,000 as capital) and Town Bank (capital Rs. one lakh). But all such banks closed down by 1913.

The Srikanteshwaraswamy Bank of Nanjangud (1885) served for the longest period, till 1965. Between 1884 to 1908, district saw 17 banking companies, mostly in taluk centres (list given). After the passage of Mysore Co-operative Regulation II in 1905, and the Govt. appointing a Registrar there was much progress. The Regulation was comprehensive than GOI's law of 1904. Thus was started Mysore Credit Society (1906), first co-op. bank in the district. Rural savings banks were started in five districts including Mysore in 1915 under the name Chakravarti Scheme, named after the then Finance Secretary, and deposits from one anna to five Rupees were collected monthly with taluk treasuries supervising it till its stoppage in 1923. Starting of Mysore Bank in 1913 helped the spread of commercial banking all over the State.

57. Sarees as Men's Apparel

Dr. Jyotsna Kamat

The word *seere* derived from Sanskrit *chira* was not only the apparel of women, but also of men, it is pointed out after surveying referenced to saree in historicl period by Andayya, Bheemakavi and others, and Poddalapura, Chirapalli, Nagapattana, Tondemandala, Chola Desha, Vanga, Kalinga Simhala, Anhilawada and Multan were centres from where sarees were procured in addition to local products. Literary sources speak of the designs on sarees and the knitted and brocade work. Ancient sculptures and paintings, especially those at Shravanabelagola, Lepakshi etc also show men using sarees of various colours as the lower garment, and using a long shirt over it. Some wear it in *kachcha* fashion while others rap it round themselves.

58. Some New Discoveries at Amritapura

S. Rajendrappa

Amritapura in Chikmagalur dt is famous for its Amriteshwara temple (of Hoysala times) built by Amita Dandanayaka and the inscription announcing it is composed by poet Janna. To the left of the entrance *mandapa*, there is a one-line inscription in this temple saying that it contains a line deciding the length of the land measuring rod (*gadimba*), and the line marked is 65 inches in length, and its tip is marked with an arrow-head sign. A similar rod is seen at the Deseshwar temple at Mugur (Chamarajanagar tq) which is 35-inch long. The Amirtapur record speaks of Ganganagale, and the 65-inch rod may be the same as Ganganagale, though, nothing definite be said. It is known from records elsewhere (*EC*, Tarikere 45) 100 *kambhas* were equal to one *mattar*; the Elugere record holds (Tarikere 11) one *mattar* as equal to 20 *kambas*; but the Ramanathpur inscription (mentioned in this volume earlier) indicates that one *mattar* is equal to 40 kambas.

Another point of interest from the temple is a two-handed dancing Vinayaki, found in one of the turrets of the *prakara*, which is a rare sculpture and Vinayaki is one of 64 Shakti forms. There is also a circular stone with 12 signs (*rashi*) of the zodiac engraved on it.

59. Hisotry of Journalism in 19th Century Mysore

Mohan G. Hegde

Between 1850 to 1900 Mysore district saw 20 newspapers. By the close of the 19th century Mysore dt had more than 20 printing presses, including the Ambavilas Press of the palace, using lithographic process. *Mysore Vrittanta Bodhini* (1859-64) was the newspaper started by Bhashyam Tirumalacharya and his son Bhashyacharya. The duo started *Karnataka Prakashika* (1865-68) and it appeared again after a gap and was published between 1873 and 96, and it was critical of Government. Yajaman Virupakshappa's *Mysore Star* is the next venture (1880-82). *Vrittanta Chintamani* (1887-1912) by M. Venkatakrishnayya was the maiden venture of this doyen in the field. Foreign missionaries Hague and Fulford ran popular weekly *Vrittanta Patrike* (1886-1940). *Sadhvi* (1899) was the next venture. *Deshabhimani* (1898-1908) was critical of Dewan Sheshadri Iyer and was stopped by Press Regulation (1908).

There were literary journals like *Karnataka Vanivilasa* (bi-monthly, 1888) and *Hitabodhini* (1888-1929) run by many literary luminaries, *Kavyambudhi, Surabhi, Vivekananda* etc were other publications. *Veerashaiva Mata Prakashike* (1891), *Jinamatadarsha* (1898) and *Vedanta Vadavali* (1889) were religious magazines. *Vidyadayini* (1893-1952) was a notable academic journal with which M. Shama Rao was associated. In Mysore, the newspapers of the period maintained high standard, and those critical of the Government, stopped publication when legal hurdles came, rather than bending before State power.

60. 'Mysore Star' and Veerasangappa

Dr. B. Nanjundaswamy

Mysore Star, notable newspaper from Mysore

City, which fought for the aspirations of the backward classes was started in 1880 and came into the hands of the famous Yajaman family in 1882 and continued till 1887. It was revived in 1891 by Yajaman Veerasagappa and after his death his son Virupakshappa continued it till 1942.

Veerasangappa (1843-99) was holding the contract conveying the post (dak) between Bangalore and Mysore, and later to Madikeri. He started Sanskrit school in his own house and scholars like B. Mallappa, Basavappa Shastry, P.R. Karibasava Shastry etc taught there. A free hostel was also started for the students. When the Census of 1881 termed Lingayats as Shudras, he wanted to print classics which said that Lingayats cannot be termed like that, and debates between scholars over the issue were compiled by him under the title "Star Correspondence". Of the five volumes of this, three were printed, together with many classics, newly edited.

His son Virupakshappa continued the paper and it became a daily. 'Star' became a synonym for a newspaper. Star press was famous for its quality printing also. The files of *Mysore Star* are a useful source for 20th century history of Mysore.

61. Indication of Cultural Aspects in the Vachanas of Adayya

C. Nagabhushana

Vachanakara Adayya was a little senior to Basavanna and his 405 Vachanas indicate many aspects of cultural life like the 52 heroes (*bavanna veera*), *bahira* (counterfeit) coins, forest products, colours, wild animals, construction of house and its various limbs as were seen in his times, education, games, fine arts and musical instruments, puppet show, religious beliefs, various gods then worshipped, the yogic practices of the Shaktas and the Nathas (he mentions Gorakh, Matsyendra and Manjunatha) etc., though he upholds the concept of eight-fold *avaranas*. His Vachanas provide good glimpses of contemporary life.